

Life and Light For Woman

Our Father, by whose grace we pass from year to year, make this New Year of our Lord, a time of life with Thee. In loving kindness be our guide along its unknown ways. Help us to love Thee joyfully and by Thy Holy Spirit's aid to love our neighbor as ourself. Lord of the Harvest, send forth laborers! And, if it please Thee, send us also to some work of Thine. And may our joy be in our work, because our hearts are wholly in Thy keeping. In the name of Christ, Amen.

—Isaac Ogden Rankin.

**Congregational Woman's Boards
of Missions
PUBLISHED IN BOSTON**

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A BREAKFAST SCENE IN INDIA

Life and Light

Vol. LI


January, 1921

No. 1

The Bible in India

By Frances Hazen Gates

Dr. and Mrs. L. S. Gates have been missionaries of the American Board in the Marathi Mission since 1875. Mrs. Gates has had much experience in training Bible women in the Sholapur field.—*The Editor.*

HEN the first missionaries came to India they found the women of India bound under the thralldom of centuries of oppression. Women were treated as slaves, with no ray of brightness to penetrate the gloom. As it was in the time of Christ, the stone was rolled away from the tomb for women—so His life and influence have rolled away the stone from the living tomb in which India's women were imprisoned.

The forward steps which are being taken by women in India are a result of the influence which the spirit of Christ exerts on every community. It is Christ, and Christ alone who brings the glad day of emancipation to the women bound in the chains of superstition and ignorance. Where the Sun of Righteousness has not come there is still the blackness of despair on the faces of the women.

One hundred years ago a woman who could read was almost unfindable—now, in every village of any size girls are coming forward asking to be taught. In whatever way we see the enlightenment and advance of women we see that it was because Christian hearts had looked in sympathy and pity upon their forlornness that the condition is so much brighter now than formerly.

The architect of the Taj Mahal had a vision, and those who look upon this wonderful creation are reminded that this beautiful building was put up in memory of a good wife, and that from the four corners of her resting place towers point to Heaven,

from whence good things come. The Poet, in his vision of Sita, portrayed the unselfish, faithful womanhood of his nation. Yet both Hindu and Mohammedan have lost their ideal of true womanhood, and by refusing to the woman freedom and education have lowered themselves also, and they have robbed her of the vision of her own high destiny in moulding the youth of India. Trodden in the mire of superstition and ignorance for centuries she has still kept the idea of the family, and the mother of a home receives certain homage from her sons—provided her husband did not die when she was young.

The India of today is not the India of twenty-five years ago. The changes are marked, and full of promise. Public sentiment is increasingly in favor of a better treatment of women.

A great darkness with regard to God is passing away. The light is coming—it is growing brighter. When India knows God better, she will know her duty to Him better, and the duty of man to man. The purdah is being taken away, and the women of India will come out some day into the light of day. The revelation of truth through Christ has helped thus far and will help India to the future. Perhaps it may not be a Western Christ, but India will feel her ownership of Christ and interpret Him in her own way and thus find God—the true God.

The ideas that lie at the heart of the Gospel of Christ are slowly but surely permeating Hindu society, and influencing Hindu thought. Our Christians, though mostly of humble origin and very poor, are usually cleaner, happier, and better educated than their Hindu neighbors. They are apt to be less ravaged by the contagious diseases that occur—cholera, plague, etc., and the Hindus looking at them do to some extent copy their lives.

When we think of India, cursed by child-marriage and the zenana system, the evils of demon worship, caste prejudice and other practises, and then think of some of the women who have emerged from the darkness—Ramabai and her daughter—the Misses Sorabji, Miss Liltvati Singh and scores of others, and think of the wonderful possibilities lying in the hands of educated Christian women, we feel that India is to be saved by her

women consecrated to Christ and His service. India is worth saving. The work inspires with hope, and if but more attention could be given to it, more workers be set apart, more prayer offered, of a surety the harvest would be great.

To a certain extent the teachings of Buddhism, Brahminism and Confucianism show good teaching, but it is a revelation *from God* that sinful men need if they are to be saved. While appreciating nobleness and truth everywhere, yet we should hold fast to the message of the cross, and preach Christ crucified—the Light of the World. The more women are degraded the less civilized is the country in which they live. The happiness and true prosperity of any country depends greatly on the condition of the women, for this reason we feel the great and urgent necessity of educating woman, and giving her a knowledge of her Saviour.

The home rather than the temple is the citadel of heathenism. Schools for women and children are among the most potent influences for breaking into the home and lifting it out of its degradation. It is due to Mission influence that a great impulse has been given to woman's education, and thus to the elevation of women.

Our co-workers, the Bible women, are the ones we must expect results from. They understand their people, and know how to reach them, and can influence them. Many of them are gentle, winsome personalities and will surely receive the "Well done." They are sometimes not well educated themselves but they know their people. As they go about with Bible and hymn-book in a bag, neatly dressed themselves, and with a sweet smile on the face, they are welcomed everywhere. The work is gradual and needs patience—"line upon line," "precept upon precept." Homes are in sorrow, hearts need comforting—to whom do they turn? The Bible woman. A son is going astray—who is asked to pray for him? The Bible woman. She does so in simple faith, and comforts the heart of the stricken mother.

A child lies at death's door. In grief the mother seeks the Bible woman and asks her to pray to *her* God, and frequently

after prayer, and remedies are used, the child recovers. Praise and glory is given to the Christian's God, and the Bible woman asks that the child be consecrated to the God who restored him.

A woman is ill, and advised to go to the hospital—How can she go? The husband is willing she should go, if the Bible woman will go with her. This is done and pain is alleviated.

One woman feeling death was near, asked that the Bible woman sit near her—"I shall die happy, if I am holding your hand" she said.

In going to a new village and opening up new ground, the Bible woman is often a pioneer and has to explain her message very simply.

At one place, when telling the story of Christ and His purity, the response was made—"Yes, that is all right. These stories are like those of our gods belonging to ages ago, but you cannot expect people now to be able to live like that. You know if we become Christians we shall suffer persecution. We shall not be allowed to get water from the wells. We shall be hated, and not allowed to live in the village. How can we accept what you say, even though we feel in our hearts it is true?"

Let me tell you of some of the different ways in which the Word is scattered as seed. It may be by the roadside, or in the field where people are at work, it may be in homes, or in the market where a chance question is asked that leads up to a long talk and telling of the faith that brings peace. Often it is in the crowded trains while travelling, that the chance comes to open up the little bag and sing and read to those who are eager to listen.

At one time a Bible woman in passing a house saw a Brahmin woman weeping bitterly, and stopped to ask the reason of her sorrow. Her husband had died a year before, and his brothers were indignant at her for not being willing to have her head shaved according to the custom of a faithful wife. Now a year had gone by, and again they were tormenting her to remove the disgrace of their family by living as a widow. They told her she had better make away with herself. She went to the tank with the intention of throwing herself in, but said she:

"The water looked so cold and black, and I thought what they would do to my body when it should float, and I could not throw myself in." She then bought some poison, but the thought of an autopsy, when her body would be exposed, frightened her, and she said, "I could not take the poison—I am so wretched, I know not what to do. I spend my days in weeping, and enduring the taunts of the family." Walubai said: "I know what will comfort you; see, here is our Book, and I will come and teach you to read it, and you will find in it that which will comfort, and give you peace." She was taught to read, and became much more cheerful, and later was allowed to rent a house for herself and get away from the terrible life she had been leading.

She learned to read from the Bible woman, and soon was able to say, "This wonderful Book has brought such peace to my heart as I never expected to have again."

At one time a company of Brahmin youth came to our bungalow and requested twenty-six copies of the Bible. I asked them the reason for their request, and they said they were studying in the High School, Milton's "Paradise Lost," and there were so many references which they could not understand without referring to a Bible, they wished to have their own copies, though there was a large Bible in the school for reference. They seemed greatly pleased when the Bibles finally came and were given to them. A Brahmin lad asked once for a Bible in large print, saying he had a small print one, but his eyes were troubling him, and he could not read it readily, and he wished to read it every evening when home from school. His father had studied in a Mission School and so there was no objection to his reading himself. Another in asking for a New Testament, asked that it be as small as possible, as he would have to keep it hidden, or it would be taken from him. An English gentleman gave a copy of the New Testament to a fellow traveller, asking him to read it carefully, and spoke kindly to him. That chance conversation and the gift of the Book, was the means of the conversion of the Christian poet Tilak, who lived a wonderful life of consecration, and brought the knowledge of Christ to hundreds.

A single leaf from a Christian hymn book, was the Gospel seed which led to further enquiry, and brought a Brahmin to Christ, and he was instrumental in bringing a friend who in turn has influenced many lives, and is living, in the midst of trials, a beautiful, consecrated life.

Thus in many ways the Gospel passes from one to another and spreads its brightness over lives which could not be reached in any other way.

In the Marathi Mission an Evangelistic Campaign is held once a year. Much preparation is made by prayer and study of the Word, and when the time has arrived, school work is set aside that all may be able to devote their time to this object. Some even ask leave from their work and perhaps lose their pay, that they may engage in this time of blessing. Bands go out every day to different places, singing, to attract a crowd, then telling to it the story which they have prepared. They in this way speak to many thousands, and sell and give away hundreds of Gospels and tracts. In the evening a service is held at the church, and people are invited to meet the Christians at any time, for conversation. The women go from house to house with their message, while the men have their audiences on the streets. Each day before starting out, we meet together for prayer, and reports are given by leaders as to the numbers of listeners, tracts distributed, Gospels sold, and any interesting incidents are told. At the close of a week of united effort we have a procession through the principal streets of the city, carrying banners and singing hymns, till the whole town is stirred, and the Christians feel they have received great blessing. The C. E. feel that this is a special call to them, and their activity at this time is very cheering. At one time some small girls, feeling they did not wish to be left out in the great work, would ask the workmen, who were building near by, to wait after the day's work was over and listen for a few minutes, and they would gladly stand and listen to the sweet singing, then one of the little girls would show a large picture from a Sunday School roll, and tell the story. We feel sure that there are thousands of secret followers of the

blessed Master scattered through the land of India, who only have not the courage to bear all that they feel will come to them if they come out openly and confess Christ. We hear of large bands of men who are living and quietly preaching of Him on whom they themselves have believed.

May the vision of India's need be given to Christians in this favored land of America; and may they give, even at risk of some loss, of their money and especially of their prayers that the knowledge of Christ may more speedily spread. We frequently have word come to us that in one village or another are those who are asking for instruction, as they wish to be baptized. One time twenty-seven in one village expressed their desire to come out as Christians. How long shall we have to keep saying to them, "We cannot do it." Until we have those who can be sent out to carry on the work, we do not feel we can baptize these enquirers.

The Best Selling Book

All records of "The Best Selling Books" should keep standing at the head of the list:

"The Bible, the first book printed with movable type in 1535. Has been the best selling book in all the world ever since."

Among the various translations and numerous editions Moffatt's "New Translation of the New Testament" (Doran) is easily first among modern scholarly translations. The demand for it grows steadily. A new pocket India paper edition has been issued to meet the need for a small pocket sized Testament. It is a beautiful piece of the bookmaker's art.

The thousands of New Testament readers and scholars who value Moffatt's translation for its remarkable freshness and its literary superiority will be delighted to learn that the eminent and scholarly translator is now at work on the Old Testament so that in due time we shall have a Moffatt's translation of the entire Bible.

Editorials

Probably no New Year, of our generation at least, has dawned under cloudier and more threatening skies for many millions of this world's perplexed and suffering children.

World Appeals. The appalling suffering in Central Europe and the Near East has been the theme for many weeks in our religious papers. Armenia's plight with the Great Powers struggling for their rights in the Turkish Empire, has been set forth in missionary addresses and Near East appeals. What the bitter winter weather will bring to this forlorn remnant of the oldest branch of the Christian church one hesitates to picture. The famine conditions in China are heart-rending, and missionaries in our own stations in North China are pressed on every side to afford the relief made possible by Red Cross supplies. Failure of crops has brought to a people always hungry actual starvation. Conditions at home and abroad are full of problems and of questionings for Christian hearts. But there is another side and it is to be found in the generous, self-sacrificing giving of time and strength on the part of the missionaries of these lands and the response to the call for money by the various agencies at work for relief. In China, beginning with January, there will be 7,000,000 people in one area of the American Board who, humanly speaking, can be saved from death only by the pouring in from outside sources of money enough to feed them till harvest time. "Two dollars per month per person will sustain life." At the Christmas season, when hearts are warm with the spirit of giving many will remember these "little ones" of China or Armenia and of Europe and the darkest hour may turn to daylight as the year 1921 opens. But only as Christian men and women devote themselves to the solution of the problems which have made these conditions possible can the New Year be really a Year of our Lord in this His world.

The meeting of the Federal Council of Churches of Christ in

America held in Boston, December 1-6, had many interesting features. This is a body composed of about thirty different communions, meeting once in four years to listen to the reports of its various Commissions and to lay out its work for the coming years. **Quadrennial of Federal Council.** Dr. Frank Mason North, the honored president for the past four years, was succeeded at this meeting by Dr. Robert E. Speer of the Presbyterian Board. Various "affiliated bodies" were asked to send delegates, and there were representatives of the Y. M. C. A., the Y. W. C. A., the Council of Women for Home Missions, the Federation of Woman's Boards of Foreign Missions, the Sunday School Union and other like organizations who were seated as corresponding members and permitted the privileges of the floor.

All day sessions were held in Ford Hall for business and discussion and printed reports of these matters are available. Great interest centered in the visitors from other lands who were presented at a great meeting at Trinity Church, where Dr. William Mann, the rector of the church, presided, and where Dr. Thomas Gailor, president of the Council of Bishops of the Protestant Episcopal Church, introduced the speakers. In addition to Dr. John R. Mott, just returned from a study of conditions in Russia, we were privileged to hear that evening Dr. R. C. Gillie, president-elect of the Evangelical Churches of England, in a thoughtful and inspiring address on the "International Mind" and to greet General Robert Georges Nivelles of France. Other distinguished guests from Great Britain, France, Italy, Holland and other countries of Europe were presented, also from Mexico, Japan and China.

Co-operation was the key-word in all the transactions of the days and many felt that real progress was made towards a more vital Christian unity. The presence of Herbert Hoover with a plea for the starving babies of Europe brought a big audience to Ford Hall at one session. A program of reorganization and widening usefulness was presented by the Committee on Methods of Co-operation, fully discussed and unanimously adopted. On

the whole, those most qualified to judge felt that the meeting signalized a real advance for the forces of Christianity in this country. The note of the Tercentenary celebration was struck again and again, notably by President W. H. P. Faunce of Brown University, Thursday evening, in St. Paul's Cathedral. A dinner was given by the denominational clubs of Boston to the men delegates at the City Club, and a smaller but very successful dinner to women guests at the Twentieth Century Club. Mrs. George W. Coleman of Boston presided at the latter and Dr. Alexander Ramsay, one of the English delegation, and Dr. Henry Van Dyke were speakers at both dinners.

A story leaflet, "Miss Fortune's Good Fortune," by Mrs. Francis E. Clark, will be of interest to all women who wish to give or secure Conditional Gifts. It may be had free on application to Miss Conley.

New

Publications.

The report of the Deputation sent to the Orient in 1919 to study the different phases of woman's work has been published by the Federation of Woman's Boards. It includes an account of the Shanghai Conference held in January. Price twenty cents a copy. Order from Miss M. H. Leavis, West Medford, Mass.

Miss Charlotte R. Willard of Marsovan has been the guest of the Woman's Board of Missions since November 10th. She gave a masterly address at the annual meeting of the Woman's Board at Montclair, N. J., November 11, and has since spoken at several meetings in the vicinity of Boston and in western Massachusetts. All who have been privileged to hear her have been impressed by Miss Willard's grasp of her subject and her personal power.

Personals.

Miss Anna B. Jones of Gedik Pasha, Constantinople, after several months spent in Boston, expects to sail from New York December 18, returning to her work.

Miss Mary L. Matthews, after a term of service, dating from

1888, in connection with the Girls' School at Monastir, Serbia, sailed on the "Canopic" for America, and arrived in Boston, December 10.

Mrs. Murray S. Frame of Yenching College, Peking, is making her home in Worcester, Mass., this winter, with her sister, Mrs. Harland, and is speaking with great acceptance at New England drawing room meetings in the interest of the Christmas Gift for Union Colleges.

Miss Elizabeth Webb, of Adana, writes in detail of the systematic removal by the French of all Armenians who were refugees in Silicia and whose homes were elsewhere. After the first there was no actual compulsion, but in many respects the easiest way was to yield and go. She also writes that the first authentic news from Hadjin, a little over a hundred miles away, came to them through Miss Alice Clark's letter in the September *Mission Studies!*

For several months a Committee on Co-operation, appointed by the three Woman's Boards of Foreign Missions of our denomination, has been working out a plan for the closer co-operation of the work of the three Boards. At the annual meetings of the Woman's Board of Missions at Montclair, N. J., and of the W. B. M. I. at Topeka, Kansas, the report of this Committee was received and unanimously adopted.

The plan provides for the appointment by the three Boards of a central organization to be known as the Council of Congregational Woman's Foreign Mission Boards. It is to be an advisory body composed of twenty-one members, including the presidents of the three Boards, an executive secretary and seventeen other members—seven from the W. B. M., seven from the W. B. M. I., and three from the W. B. M. P. It will have a wide range of duties, including a study of the needs of each Mission for new workers; a determination of the policy and allowances for missionaries on furloughs; promotion of the union work on the foreign fields; serving as the medium of communication with other

denominations; the nomination of the representative of the Woman's Boards on the Commission on Missions, and the promotion of closer co-operation in publications.

It is suggested that at least two meetings be held annually with a public inspirational meeting once in two years.

This is a brief summary of the plan and purpose of this new organization whose duties will be purely advisory; but it is hoped that much strength will accrue from the closer linking together of the work of the three Woman's Boards.

"O Word of God, Incarnate," is the basis for the program prepared by a joint committee of the Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions for observance of the Day of Prayer for Missions, February 18, 1921. This program will be found to link readily with both Foreign and Home study books, "The Bible and Missions" and "The Church and the Community." It is now ready, and may be obtained at \$1.50 per 100 from denominational Woman's Board headquarters.

A card with prayer suggestions has also been issued by the Federation and Council, and is obtainable, free, at the same headquarters. This card fits an ordinary correspondence envelope, and is intended for wide preliminary distribution in preparation for the Day of Prayer. The use of a similar card last year was found to be fraught with great blessing.

If no one has taken the initiative in your community toward planning for this Day of Prayer, will you not call together before January 15 the women leaders of the various denominations and formulate plans? Do not forget to use all the publicity opportunities: such as church bulletins, pulpit notices, local press items, posters, announcements at meetings and gatherings, religious, civic and social. Use your pen and telephone to invite friends, acquaintances and neighbors from near and far to the meeting to be held February 18. And above all pray! Begin now to pray. Use the prayer card and pray daily that God may

open the doors of Heaven and pour out His Spirit. "The supplication of a righteous man availeth much in its working." "Pray ye, therefore."

Owing to the constantly increasing price of publications, the Editorial Committee has had reason to give serious consideration to possible ways of reducing the cost of LIFE AND LIGHT. In 1920 the Board was obliged to meet a large deficit for the cost of the magazine. During the year the list of subscribers steadily decreased. In view of these facts, and because the cost of setting the pages of receipts in fine type is double that of the remainder of the magazine, it has been voted by the Executive Committee that during 1921 the report of donations be omitted, thus saving \$900 of expense. This will take effect in February. We shall be glad to know whether this move in the interest of economy meets the approval of the constituency.

THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD

OCTOBER 18—NOVEMBER 30, 1920

	From Branches	From Other Sources	From C. W. M.	From Legacies and Reserve Legacy Fund	Income from In- vestments & Deposits	TOTAL
1919 .	\$12,096.04	\$1,362.00	—	\$14,252.64	\$445.69	\$28,156.37
1920 .	8,429.10	1,119.06	\$4,509.89	13,651.97	424.18	28,134.20
Gain .			\$4,509.89			
Loss . .	\$3,666.94	\$242.94		\$600.67	\$21.51	\$22.17

A Gift to Indian Girls

By Isabella Nugent, Satara, India

THE Girls' Hostel is finally completed and they have all moved in. I tried to get some good photographs but have not been very successful. I think the building is about square, with all the bath rooms and toilet rooms at the back of the square. It is really a most convenient and comfortable place and quite attractive even from the outside, but the situation is not a good one to get a photograph of. Every one who has seen it thinks it is a very beautiful place. What I like about it is that the girls have every thing they need inside, and the two doors of the *wada* can be shut at night. Needless to say they are all very happy in it and most grateful for all the large airy rooms, the open court, the water taps and the great big bath room with all its divisions so one girl does not have to wait for another. The grinding room has eight mills in it which is also another thing to be thankful for, and they are of several



The Girls' Hostel

sizes. There is a beautiful big room for the little children to sleep in and such a nice kitchen! I don't know of a better one anywhere. The study room has cupboards for all the books and Mrs. Lee, I am sure, will tell you what it means to have a place for everything where there are so many children. We have plenty of cupboards everywhere—and last, but not least, a big lamp in the centre of the *wada* that lights up the whole place. I wish it were an electric lamp, but we may get that later.

For all this comfort I want to thank you all. You have been most generous and we shall not forget it, and I hope it may mean better women, with higher ideals and a greater desire to be useful to others—with better ideas of what cleanliness means, and also more of system and order. We are really very happy over our fine building and hope that all who contributed to it in any way may know this. Now I want all your prayers for this home, for our girls and for me, that I may help them in the right way, and that influences for good may always go out from it. We have such a good, dear matron who seems to keep the machinery going without much creaking. She has such nice little quarters just in the middle where she can keep an eye on all that is going on.



One of the Younger Boys

Nolaka or Nomusa? The New Name of a Zulu Girl

By Margaret Mellen McCord

SHE was the prettiest girl in the country, graceful as any wild creature who had never been hampered by clothes. Plump enough to suit the Zulu man whose eyes gauge beauty by size, yet with muscles so hard and firm, that the bridegroom already sees in his mind's eye large gardens well hoed and well tended by her strong arm. Her smile is so bewitching, as she stands surrounded by her girl attendants, that he gives the signal and with his men rushes down to carry her away. After some merry fighting she is finally captured and carried off to the new hut he has built for her. The drinking and feasting goes on for a time, as this is a rich man's home, where food is plenty, but for her, life is beginning in earnest. The first year of a bride's life she must fetch and carry for the whole krall and so prove herself worth the cattle paid for her. Nozintaba, interpreted in English, "the mountain," was no exception and she worked hard. Food was always plenty in her hut when the husband was hungry and being the newest toy he spent more time with her than with his other wives. This did not please them of course and as she had a quick temper quarreling was constant. The other wives had children and so were treated with more respect than women who have not. But Nozintaba held her head high too as she wore her deer skin to show that soon in her hut there would be a child also.

At last the dreaded night came and passed, but joy did not come with the first, second or even third morning. Witch doctors had arrived and many charms were tried, then more doctors came until finally much cutting was done by very unskilful hands. The instrument may have been a knife or spear but may have been a piece of a broken bottle. The child was killed but the poor mother was not so fortunate. She lived on with scarcely power to crawl outside of her hut, but with voice enough to answer with anger every contemptuous or even pitying look turned her way. She

could plant no gardens now and little food was brought her, till the pretty buxom girl had shrivelled into a tiny old woman. As her beauty vanished so went the love of her husband. "Go to your home, let the deceivers who reared you care for you! What good are you here? What return have you brought me for all the good cattle I paid out for you? Where are the daughters you ought to be bearing, who in time would bring in cattle to buy wives for my sons?" All these were the remarks with which she was constantly taunted.

She was wanted as little in her father's krall as in her husband's. Weary time passed on. One day a passing stranger asked that his wife might rest. "She is not very strong yet. We have already walked four days since we left the railway after a day's journey from Durban." "But what were you doing in Durban?" Then the whole story came out. Another woman had been maltreated by the heathen doctors. Her husband worked in Durban and heard of a wonderful doctor there, who could cut and join again and even mend the cuts, which lesser doctors had made long before. To be sure the people had to be bathed all over every day, even have the red clay washed out of their hair. The washing out of this clay in ordinary life would signify a dreadful quarrel even equal to divorce among white people. These white customs seemed unbearable, but yet the man persuaded his wife and she went with him to Durban. Now that it was all over and she was on her way home happy and well the new experiences were interesting rather than dreadful. A clean body and some of the other customs, now that she had learned the comfort of them, she would carry on as habits in her life and live them, not tell them only.

Curiosity at least was awakened and so Nozintaba's friends carried her to Durban, and to Dr. McCord's hospital. She scolded over her first bath,—it was a much needed one,—she scolded over her medicine, food and nurse's care. Not even the kind little attentions other patients showed her could win a smile. The weeks passed on till among the patients she came to be known as Nolaka or "Anger."

But we had never called her Nolaka but Umtokoloshi, "the water baby." She would not admit it but she had come to like her morning bath and she was so tiny now, that we could pick her up in our arms to move her.

One morning she smiled as the doctor's wife passed. In surprise the question came out, "What is the matter with you?" "Yes, I know you wonder that I can smile. I've been here a long time. I was too weak to resist when they brought me. I had no hope that anyone could help me for had we not tried many doctors? I would have run away and followed my husband home if I could have done it. But each day when I was angry I could not help hearing what was read and said about the Bible, and now I want to be a Christian." Only once again did she show her temper in the hospital. The doctor had ordered a dose of medicine she would not take. After some trouble she took it, turned her face to the wall and did not speak again that day. No one troubled her and her bed was passed in silence as each other patient was tucked in for the night. The lights were turned out and darkness proved too much, the night nurse was sent with a message, "You are wanted by the naughty patient." Of course we went quickly. "May I hold your apron?" A corner of my apron held tightly in her hands had been the physical comfort she needed to carry her over daily painful dressings without a complaint.

The native doctors had been so thorough in their work, however, that only a measure of health could be restored to poor Nozintaba. She went back to her home with the heaviest burden a native woman can bear—the knowledge that old age will come quickly, hastened by hard work, and must be endured a long time, unloved by husband, uncared for by children and disrespected by all about her, because her life had profited nothing. She with great perseverance had learned to sew, in order that she might wear simple clothes, thus showing to the heathen that she was a Christian.

Her home was far from any one we knew and, as she could not write, we heard nothing more of her. Three years later an-

other patient, who had been in the hospital at the same time, went down that way and we begged that she take an extra day and look up Nozintaba. As she came up to the krall she asked the women, "Does Nolaka live here?" They began to say "No," but a smile broke out suddenly, and "Yes," they said, "but we call her Nomusa, 'Kindness,' now. When she came back we did not want her, but she took care of our children while we worked in our gardens, she taught them the Bible verses and hymns, which she had learned in the hospital. A deaf and dumb girl, who would hide in the fields for days at a time and was the terror of all about she tamed by kindness. She taught her to work in the garden. The girl is strong now and works every day and follows Nomusa about like her shadow. So they live together happily with plenty of food which Nomusa would not be able to raise alone. Above all things we love her so much that not only our children are her children but we mothers turn to Nomusa for help in our troubles."

Her life has profited nothing in the leaving of sons and daughters to help people the world, but how much more glorious an honor to have helped God to people his mansions.

"In a cathedral spire aloft and lonely
Rested a stone of workmanship most rare
Whose wondrous beauty could be studied only
By climbing there.

"A woman's sight grew dim before that altar
And binding health a sacrifice thereon
She prayed that here when her tired hand should falter
Must rest the stone.

"When told that human eyes could ne'er look on it,
'It is enough,' she said, 'so let it be,
For eyes of angels may be bent upon it
And God will see.'"

—*Quoted by Miss Lamson at Annual Meeting.*

Golden Lily Feet

This harrowing story of footbinding, which has occurred this year in the Tunghsien field, proves that this cruel custom has not been wholly given up even under the shadow of Christian institutions. While this is doubtless an extreme case, it shows nevertheless the urgent need of Christian hospitals and medical training schools in China.—*The Editor.*

I WONDER if you have heard and shuddered as I used to do over the version of Cinderella where the proud sisters, in their eagerness to make the glass slipper fit, cut off, one her toes and the other her heels? Here is a story that outdoes that, and moreover it is true and happened in the year of our Lord, 1920.

There was a little Chinese girl who lived and grew to the age of twelve, not far from us here, though we didn't know her then. When she was twelve, her family in their poverty decided that they couldn't feed her any longer, so they "found her a mother-in-law's home." Her family, following the new trend of ideas had left her feet unbound, to grow naturally as her body



Treating Trachoma at Tunghsien

grew. But her new mother-in-law, who lives in a country village, had different ideas of beauty and propriety. She was horrified that her son's wife should have big feet like a boy instead of the "golden-lily" feet a girl should have. What would people say? They might even think her daughter-in-law a girl of loose morals (for once it was only such among Chinese girls of the north whose feet were left unbound—those who had been sold into slavery from early childhood). So she set to work to right matters.

Usually the binding of a girl's feet is begun at the age of four or five when the bones are comparatively soft, and the main thing is to prevent further growth. But when a girl is twelve it is a different matter. Still this mother-in-law was nothing daunted. To make the feet amenable to squeezing down to half their natural size she simply broke the bones up pretty thoroughly and squeezed the feet down to presentable dimensions. Because her heels were the least agonized part of her foot, the child hobbled about her numberless tasks on her heels. Her mother-



Tunghsien School Girls

in-law wanted her to walk on her bent under toes so they would grow that way faster, so she beat the back of her heels until she had beat all the flesh off the bones. The girl must needs go out and gather grass and sticks for fuel and because she did not (her mother-in-law felt it was *would* not) gather very much she was punished by being given less to eat. Things went from bad to worse until the woman decided that a daughter-in-law who could not do the housework was worse than useless so she packed her off in her pain and filth to her father's house.

Although they are Mohammedans the girl and her mother came to our dispensary where Dr. Love decided that if the child could live at the hospital in about three months he could make her feet useful again, and perhaps restore them to an almost normal condition. The mother took her home again to consult the elder members of the family but brought her back the next day, and there she is, looking very happy.

It is such cases as this, which must be charity cases entirely, that must be turned away, unless from some source, aside from the regular appropriation, money can be secured to endow free beds. Six dollars a month will pay all the costs for bed and board, laundry, nursing, and skillful medical care. And because the women have much fewer resources at their command than the men, endowed beds in the women's hospital are going to be greatly in demand and capable of doing great good.

FANNY S. WICKES, *Peking.*

My Philippine Girls

By Anna Isabel Fox

I WILL enclose a picture of us all in our native dress so that you can see how we all look. Five of the eight are active Christians. All take part in the Christian Endeavor meeting, three are teaching in Sunday Schools. Two of the others I am sure will soon wish to be baptized. In fact one has already asked her father's permission, and he is willing, though he told the child that he wished that she should under-

stand very fully what she was doing first. I was very much interested in the quiz that he gave her. He himself is a Christian, and I was pleased at his understanding. The girls look very old in the picture. I think I had better state that the youngest is twelve and the average age is sixteen. They look like grown up ladies. My girls are sensible children and prefer simple American clothes as a rule.

Two of the girls asked to start a Sunday School in their own home town of Agusan, twelve kilometres down the coast. The new mission Ford made this a possibility, and so every Sunday two happy girls go and hold a class there. At first they had nearly a hundred, but opposition set in and the number ranges about sixty now. We are also sending a young man to take an older class, and hope the Sunday School will grow into a church in time. Our young people of the Cagayan Church gave a drama of Joseph two weeks ago. Our Filipino pastor had put the



"We are younger than we look"

story in drama form and had directed it, and it was really wonderful.

Two of our villages have new chapels. Or rather, one has a new chapel and the other an enlarged one. We attended the dedication services in the one. It was at Bonbon and it is as hard to get there as ever. We went a new way this time, being assured that there was a good road most of the way, and that we could go in the auto. We had great faith and we set out, Mr. and Mrs. Channon, Mr. and Mrs. Sotto and I. The roads were atrocious, and the mud holes deep. We finally came to the end of the road and walked. A man offered to guide us, and he led us across a freshly plowed field that had been soaked by a week of heavy rain. Then we crossed a slimy swamp with a nasty stream, and the bridge was a series of cocoanut logs laid end to end with a single frail bamboo as a hand rail. We crossed safely. The program was to have begun at four, but this is the land of tomorrow so we waited till six. Meanwhile we were fed a nice little supper and walked on the beach and at last we had the program. It began with a series of baptisms,—three tiny babies and a group of little children and a class of eleven adults. The program was so long that we dared not stay till it was done, but came home. It was very dark and we had a bad time crossing the logs across the swamp, and then the field.

Another experience, which was just the opposite, happened the day before. The Speaker of the Philippine Senate honored our little town with his august presence, and the town officials made a great event of his coming. They had a reception in the morning at the dock to welcome him, and another affair at night, and there were speeches and various things to fill up the day. Your humble representative was put on the reception committee and with the wife of the recently appointed major here was carried to the dock and went through the usual round of greetings, and also went to the reception at night. There was a contrast in the two days. Riding around in a betrimmed auto one day and going to a reception in one's finest clothes (which are not very fine) and the next day tramping through the mud to witness the dedication of a little bamboo chapel in a humble fishing village. The last is much more to my liking.

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Editorials

Upon its last trip to the Orient the "Korea" took Dr. Alma L. Cooke for the Elizabeth Memorial Hospital at Lintsingchow, China, and Dr. Lois Pendleton and Miss Myra Sawyer for Techow. Miss Sawyer has just completed her furlough year and goes back to a unique and splendid work, the Nurses' Training School. Dr. Pendleton is from the Saratoga church in the Santa Clara Valley, has had fine training in the University of California, and her internship in the San Francisco hospitals. She goes under the W. B. M. I., and both young physicians will have the first months of language study together in Peking. The sending out of these California girls means much to our work upon this Coast.

Mr. Ernest King and his wife have had a period of unusual stress and strain in Samokov, and returned in the last days of November just in time to be present at the funeral of Mrs. King's father, Rev. C. W. Merrill of Saratoga. We wish he could have lingered with us a little longer to enter into the joy of the home-coming. Mr. Merrill accompanied his daughter to Samokov, and had the satisfaction of knowing at first hand the conditions and problems that his children faced, before the war changed the complexion of all that region.

On Miss Allen's return from her delightful vacation in North

China, she was met with the suggestion that they move the Union Kindergarten Training School from the Anglican Girls' School where it has been so happily housed for the last four years, to Gek-siong-sang into the building built by the W. B. M. for a Bible Training School.

“Thursday and Friday were busy days for we moved everything except the piano and at the Gek-siong-sang end were painters tinting the whole school as well as the residence, and we just had to pile things in corners until the women could scrub a spot for them. The girls arrived Saturday morning and set right to work washing the windows of their rooms, hunting up desks in the basement and scrubbing them. The Anglican school kindly loaned us a cook for over Sunday. At two o'clock in the afternoon we rang the school bell and had a class in “House-keeping!” In the evening Miss Lacy had her Sunday School Preparatory class. It was a weary but happy group that turned off the lights that night.

When the piano was brought over, the men groaned as they pushed it into its place, and we all said we mustn't move again until we move into our own building.”

News from the Near East

By Edith F. Parsons, Brousa

We have more children than we had at any one time during last year, and what is especially encouraging we have more boarders than we have had at any time since the first year we were in this building, the year before the war. Of course a great many of them are beneficiaries, but we are beginning to have pay boarders. Last year we had almost none of them. We also have a good many more Greeks this year than last, so that we are almost back to our old proportion of them, which is due I think partly to the fact that we have a very nice Greek teacher, a graduate of the best Greek girls' school in Constantinople, and partly to the fact that here and in Mudania and in Ghemlik, the

places from which they have come, there are so many soldiers now that their parents want to put the girls where they will be well looked after. This town has certainly refilled with soldiers to a noticeable extent in the past week, as those who were on the plain and even in the villages a little to the east of us are coming in to find winter quarters, and they are to be put into all the empty factories, etc., and also into the houses of the Greek people here. In some of the villages they are building barracks. Everything points to the expectation of wintering in these immediate regions without much advance apparently.

We have a very nice lot of girls, and they are working well. Naturally, as we have a good deal more high school work than last year, and there are only two of us, Miss Jillson and myself, we are very busy, but fortunately we are well and so far things are working all right. We do need another teacher very much though, because there are a good many things which ought to be taught by Americans and are not, and we have really no time at all for supervision, and not what we ought to have for calling. We have, I am glad to say, managed to get the school Y. W. C. A. started again, as we now have enough older girls to carry it on, though they are not very experienced officers as yet.

We have just heard today from Miss Allen and Miss Billings in Konia, and I suppose the letter was brought out by Miss Cushman, whom they went to relieve. Miss Billings will stay all winter in the hospital there, but Miss Allen says she will come out and go to America as soon as Dr. Dodd gets back to Konia, provided she does not get caught there by military operations. So far there do not seem to be many military operations, but the time of Dr. Dodd's getting there is very uncertain as he is going to several other places first. Miss Allen and Miss Billings had a great time getting into Konia, as they were finally not allowed through the lines there, and after a stay in Constantinople went in by way of Samsoun on the Black Sea, then Marsovan, Sivas, and Cæsarea. Quite a trip, especially with the N. E. R. automobiles breaking down all the time everywhere.

We have again a good many boys in the Set-Bashi day school,

and a very fair proportion of Turkish boys among them. We also have a few Turkish girls here, one a boarder.

Mr. and Mrs. McNaughton have been down here for two weeks making us a little visit, and it has been fine to have someone to talk over mission affairs with. We shall be pretty lonesome when the Darbishires go next month, for apparently we two shall be the only Americans in Brusa, and even during the war we were never quite so few as that. The N. E. R. does not plan to send any more American workers down here, and may indeed move the orphanages, as they are trying to centralize all their orphanage work, but this last is not settled. I hope they will not go as they have them nicely fixed here now and have some very good native workers managing things.

As regards mail, etc., either the address at the Bible House, Care Dr. W. W. Peet, Bible House, Constantinople, or the address American School, Brusa, Turkey, will probably get to me in time, and mail is moving. Whatever comes by the second address will undoubtedly be censored, and censors do not like long letters. On the other hand I do not think the censors are reading the incoming mail much because they will not let anything out except what is written in French, Greek, or Turkish, because they say they have no censors for anything else. So we are getting along with occasional couriers for ourselves and the N. E. R. and watching our chance to send out, as it is really a great nuisance to write in French everywhere, if it can be avoided. After the N. E. R. goes, I think we can probably get some kind of a special permission from the military authorities to send, so that I do not anticipate having to cease writing to you.

A Summer of Privilege

By Bertha H. Allen, Tehchow, China

(Concluded)

The Indemnity College (Ching Hwa) has a wonderful set of buildings, a beautiful library with huge slabs of marble used in its hall, a complete gymnasium, a new administration building,

everything just like a big college at home except that its reception rooms are the Chinese houses which had been on the estate long before. The foreign faculty have a row of nice bungalows at one end, and here we had tea with the doctor's wife, whom we had met at Peitaiho. About a half hour further on we stopped to go into an old temple and see the next to the largest bell in the world. It surely was huge and was covered with characters cast in it, inside and out. The floor was hollowed out beneath it and we climbed quite a stairway to get above it, where we tested our accuracy of aim by throwing coppers through a small hole in the top. The old priests stood underneath! Oh, I can't begin to tell you the thrills we had traveling about these historic places, you will have to come and do it for yourselves to understand!

One day Miss Ward and I took the four hour train ride down on the Hankow line to see our American Board work at Paotingfu. The old coolie was at the station to meet us and escort us in rickshas through the dusty streets to our spacious compound outside the south gate. This was the place of Boxer renown and we listened to the terrible tale as if we had never heard it before. Miss Breck took us over behind the church and showed us the simple stones which mark these martyrs' graves, Horace Pitkin, Miss Gould, for whom Gould Cottage is named as a memorial, and Miss Morrill. Around them are stones marking the graves of the Chinese martyrs. In the afternoon we went out north of the city to the Presbyterian martyr cemetery.

Another day we went to see our Tungchow compound, a regular park with its trees, grass and little stream from an artesian well. In this compound is the North China American School, where we were guests of Miss Beard, a sister of our Foochow Dr. Beard, and she gave us a lovely day. Some of the children whom we had known at Peitaiho showed us around the grounds. Here was Dr. Arthur Smith's home, though he was away on a little vacation when we were there. It was here that we went through a tiny gate in the city wall which the city had built for the use of our compound, a very unusual courtesy!

One of our greatest privileges was an afternoon spent at the

beautiful Altar of Heaven, with Mr. Hodous as our guide. He was, of all people in the world, the one to have with us in this place, for he had made a study of Chinese temples and religious and could tell us all about things. Here we saw the Prayer Temple with its great pillars of Oregon pine and its wonderful curved roofs, the smaller Ancestral Hall, and, south of that, the Altar itself with its white marble balustrades on different levels. Standing on the top of this, we felt as though we were on a sacred spot, the place where the emperor used to come to worship Heaven, the highest he knew.

Our finest trip of all was with Miss Cobb and Miss Hebel out to the Ming Tombs and the Great Wall. We took the Kalgan train out to Nankow, where there is a good hotel. Leaving our things there, we took donkeys out through the fields and dry river beds, through gateways down the road lined by huge stone animals to the pretty valley where the tombs are. The roofs of thirteen tomb temples could be seen from one place. We only went into one, up the dark passage until the guide pointed to the wall and said "Tomb". The oak trees were beautiful in this court yard, but we had to start back, for the whole trip was eighteen miles and we had to be back in time for supper at the hotel.

After a comfortable night in the hotel, where we were the only foreigners, we took the freight train next morning which wound up into the mountains to the Great Wall. It was a wonderful trip, for we could stand out on the platform with the soldiers and get all the view, as the engine was behind pushing. Every now and then we would spy snatches of the wall or its inner spurs. The hotel put up a lunch for us and even surprised us with a man sent along to serve it to us, though we preferred to take it up on the wall to eat and leave the man with our suit cases at the station. A winding trail led up from the railroad and suddenly we rounded a curve and faced a train of eight picturesque camels. When we finally reached the wall there were camels grazing all around us. Miss Hebel valiantly mounted one while I snapped her picture! As we sat up on this old wall we could follow its zig-zag line for miles over the mountains in each direction, a marvelous piece of engineering.

Prayer
at Noontide



Encircling
the Earth

Fourteen Years Behind the Pulpit

There have been all sorts of chairs, sofas and built-in upholstery upon which the presiding officer of the Woman's Board sat during the sessions of annual meetings. She could not choose, she must accept the broad seat which forbade resting against the back or the high seat which forbade heels resting on the floor. Such inhospitable furniture must have been very rare, however, for the prevailing memory is of comfort and coziness in behind the pulpit.

Only one pulpit proved altogether too high so that a footstool was brought. Then there followed the clumsy stepping up and stepping down, with anxiety lest the short missionary speaker forget the unusual step with resulting disaster!

In the old days, the officers of the Board were all up behind in an impressive row. The purpose, as stated, was to benefit the delegates and guests, who were all desirous, of course, to know these leaders. There was an advantage in this, without doubt, but the custom wore itself out because the officers could form contacts with the delegates more easily if sitting in the pews, and could also better observe needs and supply them in the ongoing of the meeting.

Moreover, it seems to me, in looking back and tracing our annual steps, that we have meant to pursue an ideal of well-ordered, simple and quiet platform arrangements. The entertaining Branch and church have shown a growing efficiency in providing every convenience to promote this desire. With details planned beforehand as far as possible by the program makers, with all needed appointments at hand, with a "page" in the front pew, bright-eyed and watchful, with a chairman of hospitality prompt to give notices at the right moment—the setting is secured for a peaceful experience behind the pulpit.

THE BACKWARD TURNING WAVES OF POWER

A speaker's voice sends waves of sound back as well as front. There have been memorable utterances on the platform of the Woman's Board through all these years, yes, year by year. Sitting a little apart, in the shade as it were, one can hear without confusion. The assimilating process has free course. Those have been hours of privilege and inspiration when the missionaries gave their testimonies to God's power on mission fields; when secretaries rehearsed the composite story; when home-base workers brought stimulating facts of progress; when travelers returned to tell what their eyes had seen and their ears had heard; when the American Board made its annual visit in the person of some one secretary; when a special guest with spiritual insight, led us to the very heights of exaltation and reconsecration.

Something like 238 hours of living behind the pulpit ought surely to mean heart-stirrings, longings, purposes, joy, aspiration, humility, sorrow, worship, faith, hope, assurance.

I must thank the Woman's Board as well as God for all those rich, growing hours.

THE MARCH OF GOD'S TRUTH

Looking and listening and meditating in a quiet background, one realizes that the Truth is marching on. Things are not just where they were fourteen years ago.

There is the matter of missionary education. It has always been a warm friend of the Board and devotedly cultivated. But in the last decade strides have been taken by educational experts and our work is touched for good by their progress. This way lies great hope and promise. The address by Dr. Herbert Gates at our late annual meeting in Montclair and the conferences he held between sessions, could not have been secured fourteen years ago.

Doors were closed then which have since swung open. Year by year the story has added, now a chapter, again a paragraph at least. And in very recent years, brave, persistent heralds of Christ climbed even to the roof of the world and entered

Thibet, long called the last stronghold of the enemy. Progress, development, new opportunities—these ideas have thrilled through the missionary messages; and how our hearts have burned within us to answer the challenge in full measure!

Four years our annual meetings sat in the dark war shadow; and yet the shadow was glorious within, for Christ's Kingdom moved ever forward. There was light at the heart. And our Jubilee was one of those war meetings—a season of grateful retrospect, of present happiness over certain aims reached, of larger goals for the future.

The truth contained in the principles of organization has been marching on with all the rest. We arose from the Jubilee celebration with a new set of by-laws. These, like the "little foxes that spoil the vine" sought to invade the peace of the pulpit chair with their harrowings. But they have been caught and trained and harnessed for good use so that the Board lives by them with ease in these days.

It seems to us a great advance in our devotional services at the meetings that a trained thinker on Bible themes comes to us with a series of expositions as did Dr. Jay Stocking in Montclair, as others have come previously, including our own Miss Grace Perry.

Through these windows opened for us we have seen visions of beauty. They have shone upon pew and pulpit alike. At Syracuse in 1918 the war was just over—past. The spirit of thanksgiving and rejoicing prevailed. It was a meeting long to be remembered for its high tides—one of those a tide of fun, pure fun, such as a Woman's Board Annual never experienced before nor since. It rippled out from Mr. Ellis—you all remember who were there!—and broke in waves of laughter and cheers through the pews and behind the speaker. It took a Big War, a returned war correspondent, a reaction from four years of strain and sorrow, to enable the Woman's Board of Missions to give three cheers and laugh like that! We wouldn't lose it out of our history for a dozen eloquent speeches!

LOOKING DOWN UPON THE FACES

That is a special privilege of the pulpit occupant. While the pews behold the few as they rise to speak, the Chair has an extensive view of faces, row on row, some framed in white hair, others with the light of youth upon them. They are friendly faces, but more than friendly. They are earnest, full of fire often and even rapt! Inspiration radiates from such faces. And thinking from the face to the soul and to the active, constructive force in Christ's Kingdom which each of those souls represents, my heart within me in the pulpit seat is singing this refrain, "Those wonderful women who make the Woman's Board—wonderful women they are!" And thus "the meeting is adjourned."

M. L. D.

Junior Department

Introducing a New Secretary

Dr. Gates needs no introduction to our readers, but the Young People's Department takes this opportunity for a formal presentation. He is the Secretary of Missionary Education for the denomination, with office, like the rest of us, at 14 Beacon Street, under the Congregational Education Society. Christian Endeavor Societies will receive many communications from him hereafter both in this department, like the following letter, and elsewhere.

Christian Endeavor Missionary Topic, Jan., 1921

Missionary Results in Asia

Isaiah 52:7-15

Dear Missionary Committee:

Congratulations! Here's a topic on which you can find no end of material for a perfectly good program. Why not work it up and make it different?

Our own American Board has been at work on two fields in Asia for more than one hundred years. A good deal can happen in that time. How would it do, instead of labeling this a missionary meeting, to announce as your topic: "What's in a Century?" or something like that?

Then dig out material for a number of speakers and let each one give a short, pointed report on one of the big outstanding achievements of Christian Missions in Asia.

Contrasted Scenes

It would be effective if someone would begin with a brief picture of conditions as they were before missions appeared on the scene. Rank savagery, constant warfare between tribes, womanhood degraded, childhood ignored, medical science unheard of and the sick at the tender mercy of cruel superstition, education—not present—no schools, no hospitals, no civilization, nothing at all worth while.

When the missionaries first went to India they faced tremendous discouragements. They worked the first twenty years and saw more missionaries die than there were converts.

Some of the Results

1. Christian Occupation. In each of the great cities of Asia there are now more Christian schools and similar institutions than one can visit in a day. And these institutions, representing many different denominations, work together in a spirit of harmony that our home churches have not matched.

2. Education. Asia today has Christian schools and colleges, many of which will compare favorably with our own, like Robert College of Constantinople or the Syrian Protestant College at Beirut.

3. Medicine. The timely visit of doctor or nurse has opened the way to the hearts of many. Hospitals have been established, native young men and women have been trained as doctors and nurses, medical colleges have been founded, and modern methods of sanitation introduced.

4. Industrial and Agricultural Training. People in lands that have been cursed with poverty and famine have been taught to improve their methods, earn a better living and prevent famine by better harvests.

5. Self-government. The spirit of Christianity always makes for freedom. The Student Movement in China, the struggle in

Japan, and many others are results more or less directly of Christianity.

The mission churches are also coming to independence. Our Board follows the policy of giving all the power and responsibility possible to the native Christians. All the money appropriated for use in China is administered by a Council having more native than missionary members. Similar councils are established in India and Japan. It works.

6. Condition of Woman. Probably nothing more surely marks the coming of Christianity than the changed view of woman. It is nothing less than emancipation from physical and moral slavery. Look up foot-binding, child marriage, the burning of widows, relation of husbands and wives in the various countries and see what is happening.

Women and girls are going to school and college in lands where they were not supposed to have minds, or souls either.

These are just a few hints in the short space allotted. There is much more. The Survey of the Missionary and Educational Work of the Congregational Churches, published by the Congregational World Movement, N. Y., will give many illustrations. See pp. 79, 88-101, 104-107, 112-118. (Your pastor will have a copy or you can secure one for your Society by writing to the C. W. M., 287 Fourth Ave., New York City.)

The missionary magazines, *The Missionary Herald* and *Life and Light for Woman*, published by our own Boards, and *The Missionary Review of the World* are full of material on this topic.

Write to the American Board, 14 Beacon St., Boston; or the Woman's Board of Missions for your district, for special leaflets which will give you illustrations of this topic. If you are in the Atlantic States, write to the W. B. M., 14 Beacon St., Boston, and ask about their Loan Library and Exchange Bureau, both of which will help in getting up programs. Their leaflet, "Ambassadors for Christ," suggests a method that is very interesting and effective.

Other references: *Everybody's World*, Sherwood Eddy;

Human Progress through Missions, James L. Barton; *Year Book of Missions*, A. B. C. F. M. and Woman's Boards (15 cents); *World Facts and America's Responsibility*, C. H. Patton; *Shepard of Aintab*, Riggs; *The Near East*, Hall.

It would be interesting to have the program consist of a series of impersonations. One might tell his story as a young man who had been taught in a Christian school, another might represent a young woman in college, another a farmer whose crops had been successful in a famine year, and so on.

If the Missionary Education Department can help you, be sure to write to

Yours very truly,

H. W. GATES.

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370 66

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402 13

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- North Adams.* — Miss Anna J. Lamphier, 4 31
- North Middlesex Branch.* — Mrs. Flora M. Kimball, Treas., Littleton. Fitchburg, Rollstone Ch., W.M.S., 115; S.S., Prim. Dept. Birthday Off., 5.50; Lunenburg, C. E. Soc., 15; Shirley, S.S., 2.50, 138 00

<i>Old Colony Branch.</i> — Mrs. Howard Lothrop, Treas., 3320 North Main St., Fall River. Fall River, Mrs. Leonard Slade, 100, Central Ch., S. S., Birthday Fund, 8, Pilgrim Ch., S. S., 2; Mansfield, S. S., Prim. Dept., 2; Rehoboth, Ch., 28.05; Rochester, North Ch., 6.75,	146 80	Light Bearers, 15.29,	345 41
<i>Springfield Branch.</i> — Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Longmeadow, Miss Lilla M. Harmon, 5; North Blandford, Ch., 3; Palmer, First Ch., Aux., 1; Springfield, Miss Mary Chapman, 5, North Ch., Aux., 5, St. John's Ch., Ladies' Aid Soc., 10; Westfield, First Ch., Aux., Mrs. Augusta L. Searle, 25; West Springfield, First Ch., S. S., 12.11,	66 11	Total, 6,574 74	
<i>Suffolk Branch.</i> — Miss Margaret D. Adams, Treas., 1908 Beacon St., Brookline 47. Auburndale, Ch., 395.86; Beachmont, Trinity Ch., Y. W. Club, 30, S. S., Prim. Dept., 3; Belmont, Payson Park Ch., S. S. C. R., 20.32, Plymouth Ch., S. S., 13.40; Boston, Old South Ch., Capron Bible Cl., 35.50, Union Ch., Aux., 25, Monday Eve. Miss. Club, 17; Brookline, Mrs. Walter C. English, 25, Harvard Ch., S. S., 30; Cambridge, Friend, 2000, North Ch., S. S., 15, Pilgrim Ch., W. M. S., 25, Prospect St. Ch., Woman's Guild, 10; Canton, Aux., 18.50; Charlestown, First Ch., W. F. M. S., 50; Dedham, Aux., 12.50; Dorchester, Second Ch., Aux., 11; Faneuil, Ch., 16.44; Hyde Park, Ch., 8; Jamaica Plain, Central Ch., Aux., 22.75; Newton, Eliot Ch., S. S., 70; Newton Highlands, W. F. M. S., 50; Norwood, First Ch., 60; Roxbury, Imm.-Walnut Ave. Ch., For. Dept. (Th. Off., 194.35), 267.03; Somerville, Highland Ch., Bible Sch., 7.34; Waban, Ladies' Cir., 25; Waltham, First Ch., Aux., 30,	3,293 64	CONNECTICUT	
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		<i>Hartford Branch.</i> — Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Int. Clara E. Hillyer Fund, 247.50, Int. Julia W. Jewell Fund, 40; Mrs. Ludlow Barker, 25, Mrs. Martin Welles, 2.14; Coventry, Second Ch., 12; Kensington, S. S., 5.45; Plainville, 12.32; Simsbury, First Ch., Aux., 13.93; Stafford Springs, Ch., 76.99; Suffield, First Ch., F. M. S., 23; Vernon Center, Ch., 17.55,	475 88
		<i>New Haven Branch.</i> — Miss Edith Woolsey, Treas., 250 Church St., New Haven. Off. at Jr. Rally, 10; Mr. Judson L. Saunders, 20; Bridgeport, United Ch., Aux., 100; Bridgewater, Aux., 42.50; Canaan, Pilgrim Ch., Aux., 10; Chester, Friendly Club, 10; Cornwall, Second Ch., C. E. Soc., 15; Darien, Aux., 29; East Canaan, Aux. (25 of wh. to const. L. M. Mrs. Mary Gaylord), 35; East Haddam, Aux., 16.75; Goshen, S.S., 5.40, C. E. Soc., 25; Greenwich, S.S., 10; Guilford, First Ch., C. R., 9.11; Middlebury, Aux., 27.20; Middletown, First Ch., Aux. (25 of wh. to const. L. M. Miss Laura Hall), 113.36; Mount Carmel, Aux., 5, Miss. Guild, 6; New Haven, Gift Steward, 10, Miss Mabel H. Whittlesey, 10, Dixwell Ave. Ch., Aux., 50; North Haven, Ch., 94.81; Norwalk, Aux., 25; Oakville, Aux., 3; Portland, Aux., 12; Salisbury, Aux., 82.83, S. S., 4.57; Saybrook, Aux., 37; Seymour, Aux., 19; Stamford, Aux., 25; Stratford, Gift Steward, 5; Mrs. R. W. Bunnell, 50, Aux., 35; Washington, Aux., 69; Waterbury, Second Ch., S. S., 15.22; Westville, S. S., 7.66; Winsted, Second Ch., Aux., 45.50, C. E. Soc., 20; Woodbridge, Aux., Estate of Mrs. Ella B. Newton (to	

const. L. M.'s Miss Lena Z.
Newton, Miss Grace M. B.
Newton), 50, 1,159 91

Total, 2,024 27

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5; First Ch., Woman's Miss. Union (25. of wh. to const. L. M. Miss Carrie E. Olmstead), 30; Watertown, Emmanuel Ch., S. S., 15.44; West Groton, Miss. Soc., 6.50; White Plains, S. S., 12.00, 1,255 65
Poughkeepsie.—Mrs. James D. Keith, 25 00

Total, 1,708 15

NEW JERSEY

Montclair.—Off. at Ann. Meet., 704.75, 409, 1,113 75

NEW JERSEY BRANCH

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PENNSYLVANIA

Norristown.—Christ Reformed Ch., Children's Band, 6 20
Pennsylvania Branch.—Mrs. David Howells, Treas., Kane, Milroy, White Mem. Ch., 11.23; New Castle, First Ch., S. S., 2.40; Pittsburgh, Arlington Ch., 3.75; Pittston, Welsh Ch., 9.38; Scranton, Mrs. William Pritchard, 10, 36 76

Total, 42 96

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Islam: A Challenge to Faith	<i>Zwemer</i>
The Nearer and Farther East	<i>Zwemer and Brown</i>
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A Muslim Sir Galahad	<i>Dwight</i>
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